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notions: twenty with the ancient idea of right, in Greece and Rome; nearly one hundred are devoted to the liberal school, its origin, its development and its definitive formula; finally, a hundred more are given up to the *Contrat Social*, the utilitarian and the historical school and sociology.

Theories of the relation of individual right to the state, selected from systems of philosophy from the time of Socrates to the later sociologists, stated so as to show who leaned toward individual rights, and who sacrificed them, but without much regard paid to whether this feature was important or secondary in the philosopher's system—this is the main content of the book. Whoever wants to get such a synoptic view of philosophical systems as this, will get it in this little volume with only the trouble of reading a well-written book.

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LA LEGGE E LA LIBERTÀ NELLO STATO MODERNO. By ATILIO BRUNIALTI. 2 vols. Pp. 310, 238. Turin, 1888-1890.

The author of these volumes is one of the recognized leaders of liberal political thought of Italy. His career has been a varied one; for he has been librarian, journalist, historian, geographer, jurist, professor, and member of the lower house of the Italian Parliament. He has made a special study of the institutions of Switzerland, and evidently admires to the full the free government of England. One of his earliest works bore the title of "Liberty and Democracy," showing the youthful bent of his mind, which riper years and profounder knowledge have only served to strengthen.

Although Signor Brunialti's title would lead us to expect no mention of antiquity, he uses very freely his knowledge of Athenian and Roman institutions as illustrative material. He calls attention to the well-known fact of the constantly increasing complexity of the law, and adds that "every law appears in fact as a diminution of liberty"; but he goes on to show in a masterly manner that where the laws are just,

this diminution is only an appearance, and that such limitations in reality serve to reinvigorate liberty. The savage is more free than the civilized man, but only in a certain narrow sense ; his sphere of action is rendered so petty by his ignorance and his circumstances, that in reality his life is very much more circumscribed than that of the civilized man who has all the forces of civilized life at his command. Although an enthusiast, our author is by no means a dreamer. He has no sympathy for ready-made systems of law, or for liberty given in a lump to a people that have no "sense of liberty," and who have had no training in "conquering" it. "Man may be merry and meek ; but left to himself, to his own impulses, the human beast will out, with his brutality and his ferocity, with his violent and destructive instincts."—[I. p. 81.] "The individual, before he acquires the science of liberty, has the taste of anarchy."—[II. p. 166.] These are thoughts that it would be well to bear in mind in reference to our naturalization laws. How can it be expected that poor ignorant men from the slums of European cities or from the villages of Italian or Bohemian mountain districts, will acquire in five years of residence and hard work among us, and without a knowledge of our language and institutions, "the science of liberty" ?

Our author examines in detail the methods of legislation in several of the leading countries of the world, thus seeking by comparison to find what might be called the best machinery of law-making. He reminds us that "the law is a restraint, a limit, a chain, and that the ideal is not to have the greatest, but the least number of laws, or rather the number which is strictly necessary for each particular condition of men and times." He finds, in general, that the laws are badly prepared ; that legislators in the various countries of Europe and America give too little heed to their work ; that bills are badly drawn and hurriedly passed, without due consideration as to their wording and their connection with laws already in force. Mistakes made by druggists and others are severely punished by law, while

ignorant and careless legislators are permitted to trifle with our welfare with impunity. He thinks that the best practical solution of the legislative problem would be the submission of every proposed law to a "*Consulta legislativa*, composed of few and eminent men, whose authority would be really respected by all." [I. p. 215.] The idea is a good one; and we should be glad to see the experiment tried, of having every bill proposed in Congress and in our State Legislatures submitted to a few jurists of recognized ability, and who were not members of the legislative body, in order that they might put it in words that would express exactly what the originators of the bill wished to enact into law, and compare the project with the law already existing, in order to see what effect the proposed enactment would have on the whole body of the law.

Ideas of what liberty should be are as diverse as the minds in which they originate. Signor Brunialti teaches the healthy doctrine that "liberty and responsibility should proceed with equal step, under the protection of the law." (II. p. 188.) Different peoples and various circumstances require different laws; but, "with the greatest diversity, liberty should develop itself within the limits of the law." (II. p. 106.) The work, as a whole, is the result of a calm and scholarly investigation of what has been done for the advancement of true liberty and for the betterment of law; and, with this as a basis, the author deals with the problem of what may be rationally undertaken for the future. "Law and liberty," he says, "far from exhausting themselves in an eternal conflict, should then, in the modern State, reign supreme and without antagonism, each in its proper domain, both ready for reciprocal concessions and inclined to the most prudent compromises, having for their common end and aim the greatest and most widespread welfare of man, material, intellectual, and moral, and the power and development of the State—in one word, the improvement and progress of mankind." (I. p. 13.)

WALTER B. SCAIFE.